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ABOUT THE NAME OF THE CITY OF MARGILAN

Abstract: This article provides information about the origin of the name of the city of Margilan, its ancient gates.

Key words: astionim, ethnonym, toponymy, Fergana valley, natural sciences, geography, history, ethnography.

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Introduction

Margilan city of Fergana region. It is one of the oldest cities in Central Asia with a history of more than 2000 years. As the saying goes, "It is better to go back to Mazi" [1], we also decided to study the past information about the Fergana pearl - Margilan. By studying its history, we learn and understand our history, our identity.

Main part

The city of Margilan has a long history, dating back to the 1st century BC and the beginning of the 1st century AD on the basis of the culture of irrigated agriculture in the Margilansay basin and urban-type settlements such as Simtepa [7]. It is unknown when it was built. In the 10th and 12th centuries, Margilan was known as a major trade center. [6]

In the works of Arab tourists: Abu Bakr al-Maqqdisi, Istakhri, Ibn Hawqal in the sources of the city of Margilan in the X century sources to the Lower Nasi of the Fergana Valley are mentioned in the list of city names such as Zenderamsh, Nejreng, Ushtikan, Andukan. At the same time, Ibn Hawqal describes the nature of these areas, adding that they consist of pastures and meadows, and that there are no mountains between them. In the Boburnoma, Margilan is recognized as the "seven bribe settlements" of the Fergana Valley [3] (p. 10). The city was part of the Timurid and Shaybanid states at different times, and later of the Kokand Khanate. Ishaqkhan Tora Ibrat's "History of Fergana" also mentions the name of Margilan as one of the five

largest administrative-territorial divisions of the Fergana province at the beginning of the last century.

There are different views on the origin of astionim. One of them is Ishaq Khan Ibrat's "History of Fergana":

In "Ajayib ul-buldon" it is said that Fergana consists of "every room". quite a bit. In order to please the king, instead of bread and salt, they cooked the chickens in their bisotas and handed them over to Alexander. At that moment, Alexander asked what it was. At that moment, the complainants replied in Persian that they said murgh-u non, that is, bread with chicken. 'mother is the name of the general climate' (p. 279).

Although this passage is based on folk etymology and does not provide a definitive scientific solution to the ethnonym of astionim, the origins of agriculture and animal husbandry in this country, as well as the language of its inhabitants, have been expressed since ancient times [4].

In particular, the information about King Alexander and "Murginon" seems to be reflected not only in legends, but also in historical sources. Although Zahiriddin Muhammad Babur referred to Margilan as "Marginon", his contemporary poet Muhammad Salih mentions Margilan as "Murginon" in his Shaybaniynoma:

Murg'inon shahriga yetti andin
Xasm ko'nglini eritti andin
Murg'inon, O'shga erdi soni
Mahkam aylab erdi Tanbal oni.

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It is possible that Muhammad Salih called Margilan Murginon because of the existence of the tomb of Alexander the Great.

Given the fact that since the Middle Ages it has been traditional to restore the holy shrines of the Prophets mentioned in the Qur'an in every major city in the land of Turan, it is not surprising that a shrine to a historical figure like Alexander the Great was built in Margilan. Such shrines in the Fergana Valley have been reported in written sources since the 10th century.

In Eastern classical literature, Alexander the Great is portrayed as a brave, loyal, honest, loyal, honest, enterprising man who helped the weak, protected the good from the attacks of the evil, and was thoughtful, humble, and generous.

King Alexander is an Islamized image of Alexander the Great. Therefore, when talking about the tomb of King Alexander in Margilan, we should not forget about the religious and local views of the locals about this shrine. According to their beliefs, King Alexander was a beloved servant of God, one of the rulers. Therefore, it was not possible to cross the tomb on horseback. Otherwise, it is said, "Mozorbuva, Your Majesty has disrespected Alexander." Interestingly, because of such misconduct, people have suffered accidents on the spot, such as flying off a horse, stumbling and falling. According to reports, a ditch flowed in front of the tomb of King Alexander, and turned out at the exit. The water of this place is considered to be a cure for various diseases. The women took water from the canal as a "return".

If the tomb has not survived to this day, people passing by King Alexander's Mosque will recite the Koran in honor of King Alexander. Therefore, the idea of the tomb of King Alexander still exists among the people of Margilan, and these views have been preserved through various legends and myths over time.

This legend about the origin of the name of Margilan is not only the first and the last, but also other legends about him among the local people. In 1938, during the study of the architectural monuments of Margilan, the scientist AK Pisarchik wrote the following story about the origin of the name Margilan. According to the narration, when Hazrat Ofoqhoja was passing through these lands to Kashgar, an old woman met him and brought him chicken and bread as food. Since then, the city has been called Murginon.

Studies show that there was a belief among the locals that Ofoqhoja lived in the early days of Islam. Take, for example, one of the legends about the appearance of springs in the village of Avval, Fergana region. According to the legend, in the time of the Mongols, when Hazrat Ofoqhoja came with his murids to present-day Margilan to convert the population to Islam, people were suffering from drought. Hazrat Ofoqhoja came to the village of Avval in search of water to save them from thirst. It turns out

that the springs can't open their eyes. Then he struck the ground with his staff and said, "Come out, beast." The water of these springs was a stream and flowed towards Margilan. Seeing this miracle, the people immediately converted to Islam. "When we heard this story, it seemed like a meltdown for us to write it down. However, given the high level of respect for Ofoqhoja among the people of Fergana, including Margilan, from the past, this story itself is very interesting," said Nodirbek Abdulkhayrov. As a proof of our opinion, we can quote the words of Muhammad Aziz Margilani: "I will be the fire of the fireplace that classifies this book, I am a child of Margilan. When my father and seven grandfathers were originally from Margilan, they all came to Hazrat Ofoqi as murids and fans."

N.G. Mallitsky connects the origin of the name Margilan with the arrival of Hazrat Ali in Fergana. Of course, these two narrations are far from the truth, and if Ofoqhoja lived in the eighteenth century, then Ali ibn Abu Talib (600-661), cousin and son-in-law of Muhammad (peace be upon him), one of the four, (may God bless him and grant him peace.) did not come to Fergana.

There is no historical evidence that Ali once came to Central Asia. On the contrary, it is historically clear that the conquest of these territories by the Arabs and the conversion of the local population to Islam took place after Ali's death. However, in any part of Central Asia, you will definitely be shown the "Footsteps of Hazrat Ali", and in the narrations associated with him, he is a brave man on the path of truth and justice, as the king of the brave. ... For this reason, it is possible that the origin of the name Margilan was connected with Hazrat Ali due to similar views of the population.

Here are some suggestions on how to look or get an appointment for asthma. Toponymist S. Karayev connects this action with the meanings of death - "meadow", "greenery". According to J. Latipov, who conducted research on the toponymy of the city of Margilan and its environs, the action of Margilan is related to the ethnonym "margi". The suffix -i is also used in other names. For example, although -mountain (garch - mountain), desert - like a man in the desert [7].

Z. Dusimov, H. Egamov, based on the views of the scientist, also stated that the action occurs in written sources in the form of Margilan, Marginot, as well as the suffixes -on and -ot in it are plural. therefore, the toponym means marg, meaning "meadow dweller or herdsman." [6]

In A. Muhammadjanov's researches the component of action consists of two morphemes (marg '(murg' // mardj) - on // lon or marg '(margi) - kon // jon, in ancient times Margijon "Or" Margikon "and means" Yayloksay ", which means" water flowing through the greenery ".

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It should be noted that the morpheme of death in the toponym is important as a toponymic lexeme, which is actively used in the names of historical places, and the names of geographical objects formed by this unit are widely used in the toponymy of Uzbekistan. For example, there are a number of names related to the toponymic system of our country, such as Margzor, Martepa, Magzon, Margikozi, Maymarg, Mardon, Margan, Margi Sharqiy, which are based on the lexeme Marg. According to many experts, this lexeme belongs to the Sogdian language, and in the "Dictionary of Navoi's works" it means death, a plant that eats animals, in the "Muntahab ul-lug'at" margin - a place where grazing animals walk, interpreted in the sense of pasture. According to the Russian scientist E. Murzayev, the unit of death is a geographical term. applied to the nose. The scientist also points out that Morguzar in Namangan region, the toponyms of Margilan we are studying and the component of Murgab hydronym are formed by this term.

In his dictionary "Kashkadarya village" T. Nafasov analyzes the lexemal oasis toponyms of death and gives several interpretations of the unit, which are specific to different languages: in Tajik, death - grass, grass 'lang; meadow, pasture, meadow. In the Avesto, maraga is grass, in Sogdian, marg is grass, in Manichaean texts, marg is grass, and in Afghan, marg is grass. In the system of place names of Tajikistan marg - marr // mar - meadow, pasture, place rich in grass. There are also special words that make the lexeme "death" a part of a set of village names (many of which have now lost their independent lexical status and become an integral part of the village name, the meaning of which cannot be read, a new name is not made, it is mentioned as a group of old names) and it cites place names such as Magzor, Pomuq, Konimex, Margilan, Marmin, Margzor [7]

Located on the Great Silk Road, the people of Margilan have been engaged in satin weaving since ancient times, and thus its name became world famous. Margilan silk fabrics were bought in large quantities by merchants from Egypt, Iran, Greece and Kashgar.

According to local sources, the city had 12 gates. Let's take a look at some of them.

1st gate. Fergana Gate. That is, starting from the village of Satkak, in the southeast of the Fergana Valley, at the foot of the Alay Mountains, 10-12 km north of the city of Fergana.

2nd gate. The Fergana-Kokand highway starts in the Akhunbabayev district.

3rd gate. The third gate of the city borders with Akhunboboyev, Fergana and Tashlak districts around Margilan. This gate is described in detail in The Last Days. As you read it, the main road connecting Tashkent with Margilan has never disappeared, but still shines in your eyes.

4- gate. This gate of Margilan starts from the crowded places. This place is called Oram. Guests from Namangan, Shahrihan, Andijan and Osh rested in this place and headed to the city. Even today, Fergana-Namangan cars run on the same routes in Margilan, which means that the Oram region still serves as a gateway to the city.

5- gate. This gate was the host of visitors from Andijan, Marhamat and Kuva [8]

"Khudoyorkhan, who came through the gates of Margilan in the Eshanguzar district, where he worked during the Kokand khanate, received the locals in the shade of a baqaterak, which provides shade for 50-70 people. The neighborhood is called Teraktagi," said a local resident. As you can see, Margilan is a city with a great history. No matter how much we explore the history of this city, we will discover new aspects. As we live in a new era, we feel a sense of patriotism through the study and teaching of the past.

Conclusion

Every place in our country is distinguished by its culture and beauty. The diversity of their history speaks of the long history of our people, our nation. As the saying goes, "There is no future for a nation that does not know its history." 'la gets. And for that, you have to keep reading and studying. As long as our people exist, it is in our hands to preserve their eternity. This is our childhood duty. Let's start the effort to do it now!

The scientific research was carried out under the guidance of Sohiba Zokirova, Doctor of Philosophy in Philology (PhD), Associate Professor of the Fergana State University.

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